4:Walker E-4 (no date) 1934 MR13 Fellahin MR13
(ca. 1890)



without connotation, such as Shamhūrish, Dahinish, and Budūh, etc.[1] on a patch of paper in disjointed letters. This clearly demonstrates the way by which they mislead the minds of simpletons. They also order them to burn these as incense with substances known to them, which help, in their opinion, to plant love in the heart. Or they write Rawwāsh ibn Hawwāsh or Zuhal (i.e. Saturn), etc. [p. 37] in the manner indicated, and then charge them to fumigate them with herring skin at the time when the people concerned cohabit, if the aim be the creation of hatred and dislike between her husband and the woman he loves and desires. And there is no doubt that quacks such as these are a menace to all praiseworthy characteristics and noble customs, chiefly because by their endeavouring to cause a separation, by means of imagination, between a husband and his deluded wife, they obtain access, in the majority of cases, to the circumstances of the family, in a manner that is other than admirable. This they accomplish because during the shell-divining and bibliomancy and amulet-fabrication they learn the name of the woman, and the names of the members of her family, and their deep secrets. As a result, they do all they can to create mischief and ruin.

The writing of amulets in the villages is not undertaken by Moors only, but there are other individuals who have special haunts which are known to the *fellāḥīn*.

In the neighbourhood of Kôm al-Akhdar in the Buḥaira Province, the reputation of a number of them was spread abroad to the effect that they were able to fabricate amulets and talismans, until the value of one of them was not less than a hundred piastres [a little more than a pound sterling]. They then order the owner of the amulet not to open it, for if he do,

[1] [Names of magic import. Shamhūrish, or its variant, Samhūrish, appears in Islamic angelology as the title of a celestial being. There are many such figures, no doubt of Gnostic, or even earlier, origin. E. Blochet in his *Études sur le Gnosticisme musulmane* (in the *Rivisti degli Studi Orientali*, 1909, p. 719 ff.), identifies him with St. George of the Apocryphal Acts. He says (p. 720) that the name has no meaning either in Hebrew, in Aramaic, or in Greek; so he finds an Iranian parallel. But I would suggest that the word ultimately comes from the Hebrew Shemhammephoresh, i.e., the Ineffable Name of God. As for *Budūh*, it is the well-known group of letters often found in Arabic talismanic squares, and still written on envelopes as a prophylactic. The numerical value equals 2468. Tr.]

/85 cont'd/

The Kūdiya and her followers stay overnight. About 10.00 A.M. the next morning the possessed woman takes a bird or fowl in her hand, or rides on a goat, sheep or camel, thus establishing physical contact with the animal to be sacrificed, then she walks seven times round the offering table. If she is too ill to do so, the Kūdiya will pass the birds or fowl seven times over the patient's head. During this procedure the drums are beaten, incense burnt, and "Sagharid", i.e. joyful shouts, uttered by the women. They are produced by putting the tongue between the lips, moving it rapidly and uttering shrill vibrating shouts.

Then the Kūdiya or one of her assistants kills the bird or other sacrificial animal near the table, the animal's blood is carefully collected in a porcelain or ceramic plate, into which the amulets and a round silver piece are placed. The silver piece bears on one side the following inscription: "Due to the permission of the daughter of the king of the earth." On the other side is written: "Oh my masters be content with me!" This silver piece is called "Eia-El-A'qd" or pact, i.e. treaty between the possessed person and the spirit. The patient will then be smeared with blood on the aching parts. The sacrificed animals are cooked, with the exception of their intestines, heart and liver.

In the afternoon the patient is bathed wearing amulets and jewelry. She then enters the hall in a majestic procession while the music plays and sits down beside the offering table. The hall is well prepared; all furniture is cleared away, mats are put on the floor and cushions placed along the wall for the guests. The Kūdiya and the musical band sit near the center wall. In the middle of the room is the offering table. When the patient sits down to it, the Kūdiya uncovers it. Three, five or seven ladies who had performed a Zar before, give the patient three pieces of bread with sour milk and one piece of cooked intestines. The patient eats this while the women will say: " 'Afia we bourhan" (health and proof) (13). The offerings

(13) It means apparently: "You have fulfilled your obligations towards the spirits, let this Zar contribute towards your recovery and be it a proof of your loyalty."

8:Schaefer A-5 (1900-1901) 1904
MR13 Fellahin MR13
Upper Egypt

539x
576

46.

*Ṣābih mesāfir, gā ḥabībi yewadda'ni,*
*biki u-ball el-maḥārim. 'ultê-lo: lē ya'ni?*
*'al-li: u''ud ḥadāye telāt sā'āt tesallīni.*
*Walla, furā' el-ḥabāib ṣa'b, ya rabbi!*

In the morning, as I was starting on a journey, my beloved came to take leave of me.
Her handkerchiefs were drenched with tears. I said to her: "Wherefore?"
She said: "O stay with me three hours, that thou mayest comfort me!"
Truly, the parting of lovers is grievous, O my Lord!

3. "Three", is used in such songs elsewhere also, as a round number; compare No. 45.

[801]

8:Schaefer A-5 (1900-1901) 1904
MR13 Fellahin MR13
Upper Egypt

## 47.

## Sympathy.

In a gentleman's garden strange workmen are busied. In the centre of the garden is a fountain, and the ḥarim (harem), in which the ladies sit, is close to the garden. Evening is approaching.

*Ḍill il-ʿaṣāri māl ʿal-fasʾīye*
*u-ramaš baʿēno: waʾʾaf el-gamʿīye!*
*Yʾa-l-arbaʿīn, yalli ʿala-l-ʾullīye,*
*mōt el-ġarīb fil-bilād ḥaṭīye.*
*Yʾa ʿišt-ana! ʿal-ġarīb, yaḥwāti,*
*abki beḥurʾa wed-demāʿ teraši.*

"The afternoon shadow inclines toward the fountain
And says with its eye: 'Let the laborers cease!'
O, ye forty ladies, who sit in your chamber,
The death of a stranger in the land is a sin."
"Oh, how sad am I! For the stranger, O, my sisters,
I bitterly weep and my tears flow!"

1—4. One of the laborers speaks: "Do not let us be tormented to death! You, too, would have to answer for this sin". Forty is frequently used as a round number. Compare the beginning of the story of the "Ours de cuisine" in Spitta's Contes arabes modernes (p. 12).

5—6. Are the words of a lady to the others. The translation "flow" is Maḥmūds.

8:Schaefer A-5 (1900-1901) 1904
MR13 Fellahin MR13
Upper Egypt

## 52.

## Reward of Politeness.

Like the German proverb: "One need but carry hat in hand to travel safely throughout the land." [539x 576]

In reading this picturesque description of the reward of politeness, do not fail to remember that the person speaking is a poor, Egyptian peasant earning only his two and a half piastres a day. (About twelve cents). [4[illegible]]

*Ṣabāḥ el-ḫēr, ya lamme!*
*Ṣabbaḥ el-ward ʿala-z-zēn.*
*Ya min ṣabbaḥ, saddē dēno,*
*wištara, we-lā baʾāš ʿalē dēn,*
*wištara ʿabd balfēn,*
*yistāhil rukāb el-ḫēl.*

Good morning to you assembled here!
The roses wished the glorious one good morning.
He who wishes a good morning, wipes out his debts,
And buys and has no debts,
And buys a black slave for two thousand,
Who is worthy to ride upon horses.

[467] [435] [554]

2. "The glorious one" is the Prophet. With this greeting of the roses, compare No. 6, l. 7 and No. 7, l. 2.

3. That is, at an exceptionally high price. The coin is not indicated; 2000 is frequently used as a large, round number. [801]

6. After the manner of a gentleman.

9: Klunzinger D-5 (1863-1875) 1878
MR13 Fellahin MR13
Upper Egypt



it, and lets the sweet fluid trickle from his consecrated mouth into that of the child, and "gives him the name out of his mouth." This is accordingly a kind of baptism. It is well known that among the Moslim, as among the native Christians, and till lately among the Jews of the West, only personal (and not family) names are used even in public life. For distinction the personal name of one's father is joined to one's own name, as Mohammed Soliman, that is, Mohammed, son of Soliman. Many have of course a surname, but it is generally personal, as for instance, the Bald, the One-eyed, the Falcon, and so forth, and only in rare cases is retained as a family name. In recent times the desire of acquiring a family name is showing itself, especially among government officials. This custom has of course the advantage that it leaves no room for pride of noble or patrician descent. Only the descendants of the prophets, the *sherifs*, of whom there are millions, pride themselves on their birth, and generally marry only among themselves. Still more the Bedouin, who is said to be able to repeat his pedigree in personal names alone up to Abraham and Adam, like the genealogies in the Bible, and who knows the pedigree of his horse equally well.

On the fortieth day after childbirth the mother goes with the child to the bath, and gets forty dishfuls of water poured over her head if her offspring is a boy, and thirty-nine if it is a girl. The child also is now bathed for the first time, and mother and child are now clean and purified.

## CEREMONIES PRELIMINARY TO FAMILY FESTIVALS.

The more important family festivals, as a circumcision or a marriage, are often preceded by a whole round of preliminary ceremonies that last for weeks, or even months, and take place every evening. The master of the house prides himself in giving a feast that will be long spoken of. Every evening he gathers together his friends in his hospitable dwelling, and provides for them amusements and entertainments of every form and kind. At present chess, draughts, dominoes, and other games are played, but not for money, or at most for a